A NEW

HISTORY

OF THE

Roman Conclave;

Containing the

Rites and Ceremonies

Used and observed at the

DEATH, ELECTION, and CORONATION

OF THE

POPE:

AS ALSO

An Exact Description of the State of *ROME*, during the Vacancy of that Chair.

Together with

A Brief Account of the Life of this present Pope,

INNOCENT XII.

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BODLEIANA

TO THE READER.

WE *often hear of the Death of Old* Popes, *and the Election of New Ones, to ſucceed them in that Charge: But, our* Gazettes *inform us not of the Ceremonies, which attend theſe Two Points of the moſt Exalted Humane Grandeur. 'Tis on that Score, that the Author of theſe Papers thought he ſhould Oblige the World with a ſhort Relation of what paſſes at* Rome, *during the* Pope's *Laſt Hours, of the Deplorable Condition that City is in, by reaſon of the Outrages that are committed in the Vacancy of the* See; *the Manner of the* Pope's *Burial; of the Formalities uſed before the* Cardinals *enter the* Conclave; *and what is done from that Time, till they proceed to* Election; *of the ſeveral Methods practiſed in chuſing the* Pope; *the Ceremonies before, at, and after the* Pope's *Coronation: And laſtly, of the* Cavalcade *which the* Pope *makes from the* Vatican, *to St.* John Lateran: *With a brief* Hiſtory *of the* Life *of this* Preſent Pope, *from his* Cradle *to St.* Peter's Chair; *and a Character of his Vertues and Abilities; as alſo, an Account of what Intereſt he embraces, in reference to the preſent War between the* King *of* France *and the* Confederate Princes.

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THE

The HISTORY of the Deaths, Elections, and Coronations of POPES.

CHAP. I.

Of the Ceremonies observed *at the time of the Pope's Death. Of the state of* Rome *during the* Vacancy *of the See, and the manner of the Pope's* Burial.

AS soon as the Pope is drawing near to his end, and seems past all hopes of Recovery, the Cardinal his Nephew, by the Prelates of his Palace, imparts the News to the rest of the Cardinals, and to the Embassadours at that time Resident. These generally come to the Palace to visit the said Nephew, and to testifie their Concern for the Loss he is like to receive by the Pope's Death; and then go into the Chamber to see the Pope dye, and to offer up their Prayers for his Soul. The Popes Death.

When he is dead, the Cardinal-Nephew, with the rest of the Kindred, Family, and Officers which lodged in the Palace, retire to their own Houses in the City, leaving the Pontifical Palace to the Cardinal-Chamberlain, who attends as soon as ever he has notice of the Sickness or Death of the Pope. He presently goes to the Pope's Apartment, where he resides until the Ingress into the Conclave, and has the same Guard of *Swisse* as the Pope had before, who attend him also when he goes into the City. He has power to Coin Money of Gold and Silver, with his own Arms on one side, and the Cross-Keys with a Veil over them on the other; tho' he also Coins other Money at this time with the Effigies of the Blessed Virgin with her Son in her Arms on the one side, with the Motto *Tu nos protege*, and on the reverse the deceased Pope's Arms under a Veil, and for Inscription, *Sede Vacante*. He has power also to assist with the three Chief Cardinals of the Order, the Card. Dean, the First Card. Priest, and the First Card. Deacon, in all Occurrences during the Vacancy, and to Treat of all things that relate to the Interest of the Church. 'Tis he too that takes care to have the Conclave built with Timber, which after the Election belongs to him. The Power of the Cardinal Chamberlain.

The Datary, the Secretaries, and all such as have in their keeping the Seals of the deceased Pope, are obliged to surrender them up unto this Cardinal-Chamberlain; who in the presence of the Auditors, the Clerks of the Chamber, and the Treasurer-general, breaks them, to avoid all Fraud and Cheats; the *Annulus Piscatorius* also, that is, the largest Seal, all of Gold, and worth above a hundred Crowns, is broken, and given amongst the Masters of the Ceremonies, to whom it belongs.

At the same time the said Cardinal sends to acquaint all the rest of the Order, of the Pope's Death, and desires them to meet in the Hall of the Consistory the same Night, or the next Morning, (according as the Pope dyed either in the Morning or Evening) to take care of the Places of Charge, all which are vacant by the Pope's Death, except those that are managed by any of the Cardinals. The old Officers indeed are here commonly confirmed in their Places till the Election be over; but this altogether depends upon the pleasure of the Cardinals.

He sends also to the Senate of *Rome* the News of the Pope's Death; whereupon they presently come together into the Capitol, and there give Orders that it be published by Beat of Drum in all the publick Streets of the City. Then the Consuls and Senators cause all the Prison-gates to be opened, to shew the Jurisdicton they have over the City during the Vacancy of the See. [But the Cardinal-Nephew when first he sends Notice to the Cardinals and Embassadors that the Pope is in his last Agony, orders that all the Prisoners of Note be removed to the Castle of St. *Angelo*.]

The sad Condition of *Rome* in the Vacancy.

The Senate Orders all Masters of Families to keep a Candle lighted in one of their Street-windows all Night, and Commands the Captains of the City, that they Order their Corporals to compleat their Guards, and walk their Rounds; every Master of a Family beside the Nobility being obliged to find a Man for this purpose. This is to hinder those Disorders which always infest the City at this time; for there are many that defer the execution of their Revenge to this Opportunity, and then indeed they spare not to shew their Resentments for Injuries received long ago. Thieves also, and all manner of profligate and licentious Men chuse this time to put in practice their Violence and Debaucheries. Hence Murthers and Assassinations in the publick Streets are frequent; not because Justice sleeps all the time the See is vacant, but because wicked persons hope to fly after their Crimes committed, which if they can compass to do, the new Pope seldom fails to grant a General Pardon, which brings all Offen-

Offenders home again to their own Houſes ſecure. To inform you how ſad a Condition the City is in at this time, I think it not improper to inſert here the Relation a * learned Perſon gives of the ſtate of *Rome* during the Vacancy after † Pope *Urban* the Eighth's Death, at which time he was there. *No ſooner* (ſays he) *was the See vacant, and the Cardinals entred the Conclave, but all places were filled with Tumults, Conſpiracies, Seditions, and all manner of Impieties. The generality of the People were ſo vitious and depraved, that 'twas a difficult matter in* Rome *to light upon any Man in whom you could confide. Some would be publickly murthered in the Streets, others thrown into the Waters and drowned. Some would have an Arm, ſome a Leg, and others their Noſes cut off. Robberies, Rapes, Murthers, and Firing of Houſes, were riſe in all parts of the City, ſo that Men could be ſecure neither in the Streets, nor in their own Houſes. Private Men kept their Houſes cloſe ſhut up, the Cardinals Palaces were fortified with great Iron Chains about them, and defended with Guards, to keep off the Invaſions of Thieves, and the Violence of Incendiaries. After ſome days ſeveral Edicts were publiſhed by the Conſervators of the City and the Mareſchal of the Apoſtolick See, and affixed to the publick places of the City, ſtrictly prohibiting ſuch miſchievous Practices: Yet many were ſo hardened, that they valued not the Edicts, but would act after their own Paſſions, and acknowledge none to be Lords or Maſters over them. Publick Proceſſions were conſtantly made from the break of Day till Night by the Monks and Religious of all Orders; Holy Croſſes, and all ſorts of Venerable Reliques, were brought out into the Streets for quieting the People, and repreſſing the barbarous Rage of evil Men; following herein the Example of Pope* Gregory IX. *who perceiving the Citizens inclined to favour* Frederick II. *brought out the Heads of* Peter *and* Paul *in his hands, and with a lamentable voice recommended the Holy Reliques to their Care, whereby he changed in a moment the hearts of all the People, ſo as immediately to take up Arms againſt him whoſe Cauſe they had juſt now eſpouſed. However theſe Holy Formalities had not the ſame effect upon the ſpirits of theſe profligate Men, whoſe Impieties nothing could put a ſtop to, until by the great Care and Induſtry of the Prince* Savelli, *ſtrong Guards of Souldiers were placed in all parts of the City; and this indeed* (ſays our Authour) *did put things in a better poſture; for then when any Malefactor was taken in the Fact, he was immediately hanged up without any farther form of Legal Proceſs; ſo that the Gallowſes and Gibbets every where were in a ſhort time furniſhed with theſe publick Vermin, and the one part being puniſhed, taught the other to fear and be quiet.*

* *Laur. Bank. J. U. D. in Roma Triumph.*

† He dyed *July* 29. 1644.

The firſt day after the Pope's Death being over, the Cardinals every Morning for nine days together employ one hour in Prayers for

Of the Pope's Burial.

for the Soul of the deceased Pope: this they do in St. *Peters*, and the Bishops, Monks, and Clergy do the same all the City over. As to the Pope's Body, it is thus disposed of: His Chaplains first wash it, and then cloath it with his Pontifical Vestments, and carry it by a private Stairs into *Sixtus* his Chappel, which is in the Palace. Here the Penetentiaries of St. *Peter* cloath it with the same Robes he usually says Mass in, putting on his Mitre and red Damask Shoes: And having so done, they put him upon a Bier in the middle of the Chappel, with a Silver Cross on his Stomach, and two Cardinals Caps at his Feet; hereby representing his Authority Spiritual and Temporal. Afterwards the Canons of St. *Peter* come with Torches in their hands and carry the Corpse into St. *Peter*'s Church, accompanied by such Cardinals as were the Pope's Creatures; here they leave it in a Chappel for three or four days, so that it is free to any to come in and kiss his Feet or Hands. After these days are over, the said Canons, with the Kindred of the Pope, shut the Church Doors, and put the Body into a Sepulchre, if there is ever a one made, (for some Popes provide one for themselves in their life-time) otherwise they lay it in some corner of the Church, and cover it with an ordinary Stone till a Sepulchre or Chappel of greater value be made, which is commonly performed by the Successor, if he be one of the late Pope's Creatures, in any Church he pleases, or else by the Kindred and Family in what place or Church they think fit, only the Body is to rest a Year at least in St. *Peter*'s, from whence afterwards 'tis Lawful to remove it with as much Pomp and Formality as they please. But however the Body is ordered, the Funeral Sermon is Preach'd on the Ninth day after his Death, after which all the Cardinals go about his Hearse, and five of them in black Caps (he that then celebrated Mass being one) throw Holy Water over him, and burn Incense, with their usual Prayers and Speeches; and so the Obsequies of the Pope are at an end.

CHAP. II.

Of the Formalities used before the Entrance into the Conclave: Of the General Laws of the Conclave, and of its Building.

FOR the first nine days after the Pope's Death, the Cardinals daily meet in St. *Peter*'s Sacristy after Prayers, to nominate Officers, and to dispose of the Affairs of the Conclave. The Embas-

Embaſſadors Reſident come one after another to offer their Aſſiſtance, and the Protection of their Maſters, for the Defence of the Conclave and its Liberties. As they enter the Sacriſty they kneel, then ariſe and cover their Heads and ſpeak ſtanding, the Cardinals all the while ſitting. The Houſes of *Colonna* and *Urſina*, being the two chief Families in *Rome*, are admitted to make this proffer, but they ſpeak with one knee on the Ground, and bare-headed. The other Princes alſo, and Lords of *Rome* (who are the Baronage) ſend a Deputy on their parts to make the ſame tender of their Service to the Cardinals. The Card. Dean gravely thanks them all as they come, for their good will, and deſires of them to continue their Aſſiſtance, and to take care that the Holy Colledge may enjoy their Ancient Liberty in the Election of a new Pope.

Embaſſadors tender their Service to the Cardinals.

The Pope is both Elected and Confirmed by the Cardinals, (the Emperor's Prerogative of Confirming the Pope being utterly loſt ſince the time of *Alexander* the Third. *) He muſt alſo be a Cardinal, elſe he cannot be Pope, according to the Bull of *Paul* II. * tho' before that time it was indifferent, *Gregory* the Tenth being choſen †, who was not of that Body, but being *Nuncio* in *Aſia*, was pitched upon when the Cardinals were divided into three obſtinate Factions, and had kept the See vacant for two Years and nine Months. This Pope *Gregory*, to provide for the future againſt the Schiſms which ſo uſually happened at the Election, and alſo againſt the long Vacancies of the See, Ordained in a Council at *Lyons* the Form and Laws of the Conclave, which in after Ages were altered, repealed, and augmented, according as by long Experience it was judged convenient; and are at this day ſuch for the moſt part as you find here inſerted.

The original of the Conclave.

* *An. Dom.* 1159.
*Made *An. Dom.* 1468.
† *An. Dom.* 1272.

The Election ought to be made in the ſame place where the late Pope dyed: But if he dyed in a Country or City where the Election cannot with convenience be performed, it ſhall be done in the Metropolitan City of the Dioceſs to which it belongs.

The Laws of the Conclave.

The point of Succeſſion ſhall not be debated till ten days be expired after the Pope's Death; in which time the Cardinals abſent are to be expected, and the deceaſed Pope's Obſequies to be performed.

The Cardinals which continue abſent are to have no Vote, neither ought they to be Elected. [But this has not always been obſerved, for * *Clement* V. and † *Adrian* VI. were Elected in their Abſence.].

* *An. Dom.* 1305.
† *An. Dom.* 1522.

The tenth Day after the *Pope*'s Death, the Maſs of the Holy Ghoſt being firſt Sung, the Cardinals preſent (without expecting

ing

ing any others) shall be shut up in a secure Place, enclosed all about, and well Guarded; each Cardinal may be allowed to have with him two Servants, or three at most; and when they are Entred, none shall be permitted to go in unto them, neither shall any of them go out, unless it be in the case of Infirmity. This Conclave shall have no Wall in the midst of it, to separate one from another, but every Cardinal shall have his Cell, distinguished only with Cloth, or thin Boards, from his Neighbours.

If the Conclave be held in *Rome*, the Place and the Door shall be diligently secured; First with Souldiers of the Guard, next, with the *Roman* Barons, and the Orators of Princes, who shall first take their Oath, that they will keep their Guard with Diligence and Fidelity; and Lastly, next the Gate with Bishops, and with the Conservators of the City. If the Election be out of *Rome*, the said Guard is to be kept by the Temporal Lords of the Place, who shall take the same Oath. The Office of these Guards is to see that none hold Communication with the Cardinals within, that so the Votes may be free, and to oversee the Provision which is carried in, to take care that the Cardinals be no way Inconvenienced; and if they protract the Matter too long, to make them solicit the Election.

Entrance shall not be denyed, to such Cardinals as arrive after the shutting up of the Conclave; unless they within have already joyned in the Act of Election, or of Scrutiny: in that Case they shall tarry and expect the End.

It shall be Lawful for the Keepers without, to diminish the Allowance of Provision, according as they see the Business prolonged.

Under pain of Excommunication, none shall give nor promise any thing to the Cardinals, or either of them, in order to biass their Inclinations, in the Election.

None shall be declared Pope, unless he has two entire Parts of the Votes in three.

The form and fabrick of the Conclave.

As to the Fabrick of the Conclave, it consists ordinarily of three Galleries, with Chambers above and below; it is built with Boards and Timber; but the Gates of it with Brick and Morter; it has neither Hole nor Window for the Light in the sides of it, but onely one large open Place on the Top, of four or five Panes, with their coverings of fine Cloth, or oyled Paper, some open and some shut. The Holy College commonly builds the Conclave, and they may choose what place in the City they think most convenient for their Purpose: but 'tis generally made in the

Palace

Palace of the Vatican, upon St. *Peters Portico*, behind the Lodgings from whence the Pope is wont to bless the People upon solemn Days; which Lodgings make one Part of the Conclave. In all the Galleries, there are distinctions made with Boards, for as many Cells as there are Cardinals; every Cell being five Yards long and four broad, with a Proportionable Wardrope. In several parts of the Wall of the Conclave, there are seven *Rote*, or Holes with Turles in them, such as there are in Nunneries, wherein the Victuals are put from without, and turned round to be Received within; Concerning which you shall have a further Account in the following Chapter.

CHAP. III.

How the Cardinals Cells are Determined: Of the Provision, Guards, and Officers of the Conclave.

How the Cells are determined.

THE Day before they enter the Conclave, the Card. Chamberlin, with some of the Head Cardinals, meet in St. *Peters* Sacristy: in presence of these, their Cells are determined by Lot, to Avoid Jealousie and Confusion. And every one is Obliged to take that Cell which falls to him by Lot. The Housekeepers of the Cardinals are Assisting at this Ceremony, each of whom takes care that his Padrones Cell be Tapestryed. And because it often happens, that many Cardinals be then wanting; the Cells that are Void by their Absence, are divided between those that have their Cells contiguous; which they quit again when the owners come in. The Cardinals that were Creatures of the deceased Pope, cover their Cells within and without with purple Cloth, the rest with Green: But all of them put the Arms over their Doors, which are shut only with two Staves put cross-wise.

The Provision for the Conclave.

The Cardinals are dieted in the Conclave at the expence of the Chamber, or publick Treasury: Upon this account, there are publick Kitchings near the place, which have their Guards also, to provide against all dangers and sinister courses that may be used in these Places.

How Victuals are sent unto the Cardinals.

When Dinner or Supper time draws nigh, a little Bell is rung to call the Servants together; but a great number of Prelates and Nobility come also, who are so ready and so proud to serve the Cardinals when they are shut up in their Cells, that some will even

even give Money to the Officers to confer that Honour upon them. Every one waits till he is called on the account of this or that Cardinal, so that things may be managed with good Order; for the same Order and Rule that was always observed between the Cardinals before their entring the Conclave, is likewise observed between the Cells in sending in of Meat and Drink. From the publick Kitchens then the Allowance of Victuals is carried to the *Rota* in this Order. First, there walk before two Masters of the Horse to that Cardinal to whom the Meat is going, each with a long Purple Staff in his Hand, on which are painted the Arms of their Padrone. Then comes a Mace-bearer with a Mace of Silver, and some of the Nobility with him; after these a Sewer with a Napkin on his shoulder, followed by about six Servants which carry in their hands Drinking-Vessels, Chafing-dishes, Plates, Cups, and all things of use for the Table; then some with Victuals, and then others with Wine. These things are thus brought to the *Rota*, through which they are turned into the Conclave, in the presence of Prelates deputed there for this purpose. Here 'tis necessary for you to understand, that before the entrance into the Conclave, there is a List made of all the Prelates then present in the Court of *Rome*; and the Prince *Savelli*, Governour of the Conclave, orders of these, two at Morning, and two at Night to every *Rota*, strictly charging them to view whatever enters thro' the *Rota*, to the end, that under pretence of Meat or Victuals, no Tickets be convey'd to the Cardinals. These take care also that none speaks either to the Cardinals, or to the Conclavists, but with a high Voice, and in the *Italian* or *Latin* Tongue; for in any other Language none is permitted to speak however loud he talks.

The Guards of the Conclave.

As to the Guards of the Conclave they are numerous enough; next the *Rota* are good Guards placed by the Princes *Savelli*, who are perpetual Keepers of the Conclave, and Mareschals of the Holy Church; these assist day and night till the Election is over, and the Prince himself lodges in an Appartment at the foot of the Stairs. Upon the Stairs lodges the Governour of the Conclave with his Guards. On the Palace of St. *Peter*'s there are four Bands of Guards, of levied Souldiers, placed there by his Excellence the Lord General of Holy Church, confirmed or created anew by the Holy Colledge. At the Stairs of the Apostolick Palace which look towards the Piazza, the *Swisse* of the Pope's ordinary Guards make an Inclosure of Boards for two Companies of Guards, and another within the Court of the first Gate; and

and on the Stairs which lead into St. *Peter*'s there are two more. In fine, from St. *Angelo*'s Bridge to the Stairs of the Conclave, there's little to be seen besides Arms and armed Men, all designed for the Security of the Conclave, and the Free Election of the Pope.

But notwithstanding all these Guards, both of Souldiers and Prelates, the Transactions of the Conclave are not kept with that Secresie, for which in part all this Attendance was designed; for there is still found out some new abuse, or some crafty trick of conveying Tickets or Notes of Intelligence into unsuspected corners, so that it is daily known what has been agitated in the Conclave. Whether this happens by the means of some Prelates, who will not at any rate disoblige those Princes whose Creatures they are, by cutting off the means whereby these matters come abroad; or whether this thing be performed with Cyphers, which the Conclavists give their Friends before their entrance, so that under Figures or occult Terms they may by few words apprehend them, I cannot determine. But where ever the cause lies, there's not an Action that passes which is not suddenly known abroad, especially what concerns the Cardinals inclusively or exclusively. And more than this yet, tho' the Diligence in the main cannot be greater, and tho' by Night the Cardinals are obliged to have a Wax Candle in their Cells, if they are disposed to Write or Read, and not to go out of the Conclave without a Light; yet sometimes they make nothing of this, and escape out not only in the dark, but in Disguise.

Of the Servants and Officers of the Conclave.

The Servants and Officers of the Conclave have their Cells in a separate place from the Cardinals, by themselves. Every Cardinal brings into the Conclave along with him a Conclavist and two Servants, which he chooses as he pleases, but he must nominate them to the Holy Colledge, and obtain their leave to have them. These Conclavists manage the Affairs, and sollicite the Interests of their Padrones, and therefore ought to be Men of very good Parts. There are also made by the private Votes of the Cardinals all Officers necessary for the Service of the Conclave within, *viz.* A Sacrist with his Adjutant; five Masters of the Ceremonies, every one with his Servant; a Secretary with his Assistant, a Confessor, two Physicians, one Chirurgeon, one Apothecary with two Assistants, two Barbers with as many Assistants, two Master-Workmen, one a Mason, and the other a Carpenter; sixteen inferiour Servants, whose Office is to sweep the Conclave, and keep it clean. All these (as I said) are chosen by the private Votes, and are bound by the usual Oath of Fidelity.

Of the Conclavists. * *An. Dom.* 1559.

The forementioned Conclavists, according the Bull of *Pius* IV.* ought to be actual Domesticks of the Cardinals at the time the Pope dyed, and such as have been in their Service for a Year at least before. The Ministers of Princes, or any who possess Fees or Temporal Segniories, Merchants, Negociants, Brothers or Nephews of Cardinals; none such as these may be chosen for Conclavists, however long they have been in a Cardinal's Service.

Their Priviledges.

They have several Priviledges belonging to them, which they make the Cardinals swear to preserve inviolated, the first day they enter the Conclave; a thing none of them will refuse to do, lest they should seem with too great assurance to pretend to the Papacy: for these Advantages are granted by the Pope after his Election under the *Annulus Piscatorius* in a large form, which is afterwards printed, and will take up a Sheet of Paper closely printed on both sides. The chief are these that follow: The Conclavists are to have ten thousand Crowns paid and divided between them out of the Chamber. As many of them as are Clergy-men, or desire to be so, and shall be judged of Nobility and Merit sufficient by the three Head Cardinals, shall be created Notaries of the Apostolick See. (but this shall prove no Prejudice to those that are already of that number.) As many of them also as the said Cardinals shall think fit, shall be made Counts and Knights of the *Lateran* Court. All of them are by this the Pope's Charter declared Nobles, and every one of them in particular shall be free of any City he shall choose, and shall enjoy the same Immunities as Originary Denizons. They shall be free from all Tenths, Taxes, and Tolls where-ever they go, tho' Princes, Republicks, or even the Emperour himself should demand them. If any of them are Bastards, they are by this Charter Legitimated to all intents and purposes; and if they have incurred the Guilt of Excommunication or Suspension, they are hereby fully pardoned and acquitted. They may hold any Benefice not exceeding two hundred Crowns Revenue, and shall not be obliged to the Priestly Habit, nor to be shaved; yea, tho' they are at present married, or may Marry hereafter (provided it be but once, and to a Virgin) this shall be no Impediment to their enjoyment of Ecclesiastical Revenues. Other Immunities they have also granted unto them as soon as the Pope comes to his Throne, all of which it would be too tedious here to insert, but the most material are these which we have already here set down for the Reader's satisfaction.

CHAP.

CHAP. IV.

What is done from the Entrance of the Cardinals into the Conclave, till they proceed to Election.

THE Eleventh Day after the Pope's Death, all the Cardinals go into St. *Peters* Church; where the Segnior Card. Dean sings the Mass of the Holy Ghost, with the usual Musick of the Chappel: then he makes an Oration, *de Eligendo Pontifice*, exhorting the Cardinals to pitch upon such a one, as by his Vertue and Wisdom may be worthy to fill the See now Vacant: and desiring them to set aside all discord, and apply their minds wholy to an Impartial choice, having the Glory of God, and the Interest of Holy Church for their chiefest Aim. When this Speech is finished, some private Prayers, and mental Ejaculations are used, and others are Read out of the *Roman breviary* by the rest of the Cardinals, that so weighty a concern, might seem to begin with an auspicious Devotion. After this the Master of the Ceremonies takes up the papal Cross, the Musick of the Chappel going before him and singing the Hymn *Veni Creator Spiritus*, and the Cardinals following in a processional Manner, two and two, according to the order of their Creation, after whom come an infinite Number of all sorts. The Cardinals before this, are wont to take leave of their Friends no otherwise, then if they were undertaking some long Journey. The Ceremonies at Entring the Conclave.

Thus the Cardinals enter the Conclave, whence they go again in the same order into the Chappel, where the Card. Dean speaks more to the same purpose as before; then when the Cardinals have taken their Seats, the Masters of the Ceremonies dismiss all unconcerned Persons without exception, none being permitted to continue in the Chappel with the Cardinals, but the Secretary of the Holy College, and the five Masters of the Ceremonies; two of which after the Gates are shut, Read with a loud and audible Voice, all the Bulls relating to the Election of a New Pope, and to the Conclave, one after another in order: and after they are Read, all the Cardinals swear to observe them.

When this is done, all the Cardinals retire to their Cells, where they Dine, and after Dinner, by the sound of a Bell they are summoned again to the same Chappel, where another Oath is Administred unto them, concerning more private Matters, by the hands of the Card. Dean, * the Marshal of Holy Church, and the Governour

* The Prince *Sevelli* who is perpetual Marshal of the Ch. and Keeper of the Gate of the Conclave.

vernor of the Conclave; many of the Prelates who are deputed to the Guard of the *Rota* being there present.

Soon after this, the Cardinals again retire to their Cells to give Audience to the Embassadors of Princes, to Persons dignified of the Court, and to their Allies: And this puts an end to their Negotiations with Persons forreign to their concern. The Cardinals give Audience till three hours in the Night, at which time one of the Masters of the Ceremonies, by the ringing of a small Bell, gives notice to the Embassadors, that they return to their own Lodgings in the Town; and no longer disturb the Cardinals, either by their Discourse or Presence, from pursuing the Matter before them. All manner of persons may go in that Day to satisfie their curiosity; it being an Old custom to leave the Conclave Door open all that Afternoon, to give the more delight and satisfaction to the People.

The shutting up of the Conclave.

As soon as the Embassadors are departed, orders are given for the shutting up, and plaistering all Holes and Doores about the Conclave, which is suddenly so well done, that there's scarce Room for a Fly to come in unto them: and afterwards the Card. Dean, and Card. Chamberlain visit every-where the incloſure, to see that it be well Walled and shut, concerning which they make a publick Instrument; which is so essential to the Election, that without this it may be made Void and Null.

Before they proceed to the giving of any Vote, Examination is made, whether there be any amongst the Cardinals who have not as yet received Deacons Orders; and if any such are found they are excluded; all such being debarred from giving their Vote in the Election, by a Bull of *Pius* IV unless that by a special Breve from a former Pope, they had obtained a Dispensation. Formerly such Cardinals also were excluded from Voting, who had not had their Mouths opened; but at present this is not in use, *Pius* V. having declared by an Expres (*a*) Bull, that the formality of (*b*) shutting and opening the Mouths of Cardinals was but a bare Ceremony, and that it should not be of force to hinder Voting in the Election of the Pope.

a Made An. Dom. 1571.

b This is a Ceremony performed by the Pope, who in one Consistory shuts the Mouth of a Cardinal, and in the next opens it. Of which I may perhaps speak more at large in another Treatise, if this finds the Reception desired.

CHAP.

CHAP. V.

The several Ways of Electing the Pope.

Electing by Adoration or Inspiration.

THE Election of the Pope has been usually made in four Manners: *viz.* Either by Adoration, Compromise, Scrutiny, or Access. The first way of Creating the Pope, is that of Adoration, or Inspiration as some call it; when all the Cardinals freely and unanimously concur in acknowledging and proclaiming such a Cardinal for Pope, in which way of Election many things must concur according to the *Gregorian* Constitution: The first Circumstance is, That this Election cannot be lawfully made but in the Conclave, and after the publication of its being shut. 2. It must be made by all in general, and every one in particular, not so much as one contradicting the matter. 3. There must have been no precedent Proposal, nor particular Nomination of any other, but it must be done cleaverly, by a Common and (as it were) by an Inspired Vote. The *Roman* Ceremonial gives an Example the better to explain this Way of Election; as suppose a Cardinal after the shutting of the Conclave, not having had particular Discourse with any concerning the Person to be proposed, should say in full Chappel, (directing his Speech to the Holy Colledge) *My Lords, Having always been acquainted with the rare Vertues and Qualifications of his Eminence, my Lord Cardinal* N. *and always put a great esteem upon his Ingenuity and Probity, I should think we could not make choice of a fitter Subject to Elect Pope; and for my own part, at this present time I give him my Vote, and chuse him Pope.* Then if all the Cardinals should unanimously concur in the same Opinion, and every one say I chuse him, he shall be lawfully elected and acknowledged Pope by Inspiration, which is at the same time followed by Adoration.

By Compromise.

The Manner of Electing Pope by Compromise, is when the Cardinals are so at discord among themselves, that they cannot agree upon the choice of one, whence all with equal consent compromise in one or more Cardinals by Oath, that the person whom he or they shall nominate, shall without any further scruple be received and acknowledged for Pope. By such a form of Compromise was the Election made of † *Gregory* X. and of * *John* XXI. But this Method is out of date now, as is also that of Inspiration, and these only made use of, which we come next to explain.

† *An. Dom.* 1272.

* *An. Dom.* 1276.

The

By Scrutiny. The Scrutiny is performed in this manner: In the Evening every Cardinal makes his Conclaviſt form a Schedule for the Vote he is to give on the Morrow, which he thus does; he takes a piece of Paper five or ſix Inches long, and folds it into five Pleats: on the loweſt of theſe Pleats the Cardinal with his own Hands writes his Name, and folds it back again three folds, ſo as to cover his Name; afterwards, upon the third fold on the left hand, he puts Red Wax or a Wafer, and ſeals it on both ſides with two Seals, which every Cardinal takes care to have made on purpoſe for this Vote. Then the two upper folds being void he makes his Conclaviſt write in that ſpace the Name of the Cardinal, for whom he gives his Vote after this form, *Ego eligo in ſummum Pontificem Eminentiſſimum dominum meum Cardinalem B.* The Cardinal himſelf is not uſed to write this Vote, leſt his hand ſhould be known, and the Vote which is deſign'd to be private become publick and give occaſion of Odium. Then the ſaid Vote is folded and ſome Motto or Word wrote upon the outſide of it, according to the Cardinal's fancy; and this is done, that having occaſion to make Viſits, which cannot be made to the Cardinal for whom he has given his Vote, the truth may eaſily appear by finding out the Vote of the Cardinal who would viſit by the Motto on the outſide. Otherwiſe it would be neceſſary to keep them all ſeparate, to the prejudice of ſecrecy, which is requiſite in ſuch an Action: and therefore the Cardinal, who would viſit, ſays, *Accedo ad Cardinalem D. & poſſum accedere ut patet ex Voto meo ſubſcripto ſic.*

Theſe Votes in the Morning, when the Scrutiny is made, are put by the Cardinals in a golden Chalice which ſtands upon the Altar in the Chappel where they come together to perform the Scrutiny. But firſt the three Head Cardinals go to the Cells of the Indiſpoſed Cardinals to take their Votes. The Chalice wherein the Votes are, is emptied upon a Table before the Altar, and the Votes are read by all the Cardinals, and noted by every one in a Catalogue where all the Cardinals Names are printed in order, having a ſtrait Line drawn after every Name, in which the Cardinal marks with Figures, or elſe ſets down in his Pocket-Book, how many Votes each had in ſcrutiny; and if it happens that of the three parts of the Conclave two agree upon the ſame perſon, he ſhall without further labour be created Pope by ſcrutiny, and then the lower parts of the Votes ſhall be opened, and the Names of ſuch as gave their Votes made publick: But it ſeldom or never happens that the Election is ſo ſpeedily brought about, and the * Creation of *Adrian* VI. which was after this manner was ac-

* *An. Dom.* 1522.

accounted a thing next to a Miracle. These Votes as they are audibly read and the Name of the Cardinal in suffrage published, are set upon a File for that purpose, by one of the Scrutinators, and put up in an empty Chalice, and some time afterwards are burned. But by reason of the many Factions which ordinarily reign in the Conclave, there's scarce a Pope (as has been said) chosen by Scrutiny alone, the form of Access being always join'd unto it.

This Access is a form of Election not unlike that which was used in the old *Roman* Senate, when those Senators who closed with the Opinion of any in Matters debated in the Senate, rise from their own Places and went towards his Seat whose Judgment they approved, or else (tho' sitting or standing) they said with a loud voice, *Accedo ad talem*, as they use also to say in the Conclave, whence among *Latine* Authors the phrase *Ire in sententiam* is frequently and properly used. It is as it were the same Ceremony with Adoration, for the Cardinal going before the person that's to be created Pope, makes him a very reverend Bow, and when this is performed by two thirds of the Cardinals in the Conclave, then the Pope is thought created, tho' 'tis true, that Access and Adoration ought always to be confirmed by scrutiny, which is usually made without prejudice to what is done in Access and Adoration. By Access.

They observe in the Access the same things as in the Scrutiny, in what regards the Writing of the Votes, the folding them, sealing them, and bringing them to the Altar, and putting them into the Chalice; only in some circumstances they differ: the most material of which are, that none in the Access can give his Suffrage to a Cardinal that had not at least one Vote in the Scrutiny; and that the Attendants bring unto the sick Cardinals a Note of the Votes which each Cardinal had in the Scrutiny.

CHAP. VI.

Of the Factions in the Conclave: And of the usual Solemnities after the Pope's Election.

THE Factions which ordinarily prevail in the Conclave are reduced to three Heads, all the rest uniting themselves according to the Aims they have in the Comprehension or the Exclusion of the Parties proposed. The Card. Nephew, of the late deceas- The Faction of the Card. Nephew.

deceased Pope or of that Pope which has most Creatures living, commonly maintains one great Faction.

Of the Crowns of *France* and *Spain*.

The two Crowns of *France* and *Spain*, each of them with their adherent Cardinals always keep one Faction on foot, to hinder the Promotion of the Party they suppose little devoted to their Interests, and to advance to the Popedom some Friend of their own: These two Factions very seldom agree together by reason of mutual Jealousies, and the difference of their Interests.

Of the *Roman* Cardinals.

Another Faction is generally formed by the *Roman* Cardinals, and this is to hinder the Promotion of any other that is not a *Roman*. This Faction prevailed much after the Death of *Urban* the Eighth, and *Clement* the Ninth, for it frustrated all other Designs, and stuck firm for the Creation of a *Roman*; so that in the first of these Conclaves (*a*) *Innocent*, and in the other (*b*) *Clement*, both of their Names the Tenth, were Elected. It is not long since the Flying Squadron is come in use; a Faction that moves, some one way, and some another, independant of any, pretending only to follow their own unbiassed Considerations, and to give their Votes to a Person worthy and able to Govern the Church; whence the business of this Faction is to attend the Inclusion and Exclusion of Competitors, and accordingly to unite themselves, sometimes to one Party, and sometimes to another, to shut out such a one as they judge unfit for so great a Charge. But altho' the Cardinals of this Faction pretend to have nothing before their Eyes but the Glory of God alone; yet they are not altogether exempt from those Passions and Interests, which more conspicuously are observed to influence the rest. However the Factions prevail, or are divided in the Conclave, they generally before the Election become three, the Heads whereof watch with all diligence not so much upon the Creatures of the other Factions as upon their own, striving all they can to hold themselves united; insomuch, that the Head of a Faction will scarce go out of the Conclave, tho' he be very much indisposed. Thus by their Perseverance they hope to weary out such as are more indifferent in their Inclinations; and if they are sufficient in number to amount to above one part in three, they are certain of keeping out any one they please, till they can draw over a Majority to the Side and Interest they espouse themselves: Hence comes the Conclave to be so hotly engaged, when two Parties of them are strong and obstinate: Hence they enquire and watch over such as are old and infirm of each others side, hoping that if they cannot tire them out of their adherence, they may at last by Confinement bring upon them the occasions of Death, which very often happens in the continuance

(*a*) *A. Dom.* 1644.
(*b*) *A. Dom.* 1670.

The Flying Squadron.

nuance of the Conclave, many dying ſoon after their going out of their Cells. Hence in the heat of Debates, when the matter depends upon few Votes, even Preſſing and Violence is uſed upon ſuch as can turn the Scale of the Affair on either ſide; one Party pulling a Cardinal to their ſide, and another to the contrary; inſomuch that in the Conclave where * *Clement* VIII. was elected, when Card. *Santa Severina* was within little of being choſen, wanting but one Vote to obtain the Popedom. Card. *Aſcanio Colonna* was pull'd by the two Parties, ſo that his Rochet was torn. And hence we ſee how it comes to paſs that the Conclave often continues ſo long before the Election comes to an end: For where three Parties are at difference, each ſtriving to ſet up their own Creature, it is no wonder to find that theſe who could not agree among themſelves, ſhould often fail to agree upon a third Perſon.

* *An. Dom.* 1592.

To reſume my Diſcourſe I muſt here acquaint my Reader, that every day before the Scrutiny begins, the Maſs *Pro Electione Romani Pontificis* is ſaid by the Sacriſt in the Chappel, attended by two Maſters of the Ceremonies, one of which gives the (*a*) *Pix* to be kiſſed by all the Cardinals. When Maſs is ended they all go out, and the Cardinals begin the Scrutiny, or the Acceſs; and if there are found two thirds that agree upon one Perſon, then the Gate of the Chappel is opened, and the Sacriſt with the five Maſters of the Ceremonies and the Secretary enter in and burn the Schedule (as they alſo do in all other Scrutinies) at which time the Card. Dean, the firſt Card. Prieſt, and the firſt Card. Deacon make their Application to the new Pope Elect, in the Name of the Holy Colledge, that he would accept of the Pontificate: to which when he has given his conſent, the Maſters of the Ceremonies make a Publick Act of it. This offer is made to him while he kneels before the Altar, from whence he comes, and is placed between the two firſt Cardinal-Deacons, by whom he is conducted behind the ſame Altar, and there by the Sacriſt and the Maſters of the Ceremonies he is diſrobed of his Cardinals Habit, and clad with the Pontifical Veſtments, *viz.* Embroidered Shoes with a Croſs of Gold upon them, a Caſſock of white Taffeta Sarſenet, a Rochet, a ſhort Coat, and a Bonnet of red Sattin. After this he is ſeated in the Pontifical Chair before the Altar in the ſaid Chappel, where all the Cardinals, one after another, come and adore him, and kiſs his Feet and his Hands. His Holineſs alſo gives to every one of them the *Oſculum Pacis* on both their Cheeks; and all belonging to the Conclave are admitted to kiſs his Feet.

(*a*) The *Pix* or *Pax* is a little Plate which lies upon the Altar, and is uſually given alſo to kiſs at Maſs, alluding to the *Oſculum Pacis*.

After this Adoration, the firſt Card. Deacon takes the Croſs,

having one of the Masters of Ceremony with him, and goes towards the Lodgings of Benediction, being followed by the rest of the Cardinals, and the Chappel-Musick singing all the way the Hymn of *Ecce Sacerdos Magnus*. In the interim the great Window is taken down, and the Cardinal appearing to the People, who are now flocked together into the *Piazza* at St. *Peter's*, shews them the Cross in token that the new Pope is elected, and with a loud Voice says thus unto them; *Annuncio vobis gaudium magnum; habemus Papam, Eminentissimum & Reverendissimum Dominum Cardinalem* (B.) *qui sibi nomen imposuit* (I.) *I bring you joyful Tidings, we have for Pope the most Eminent and Reverend Cardinal* B. *who has assumed the Name of* I. For when the foresaid Ceremonies are at an end, he is demanded what Appellation he will assume? To which he answers, *Clement* or *Innocent*, or what else he pleases. In the mean time the (*a*) Mobile run to ransack the Palace of the new Pope, and the Castle of St. *Angelo* informs the City of the Election, with its Artillery; whereupon the People in a moment shew the transport of Joy which possesses them, by ringing of Bells, blowing of Trumpets, beating of Drums, and many other manifestations of their great Satisfaction. Which none can wonder at that weighs not only the great inconveniencies forementioned, but also the insupportable Burthens and Taxes the City is forced to undergo in this space of time; for it is an ancient and confirmed Custom, that the People of *Rome* bear all the Charges that are to be expended during the Vacancy of the See, the Patrimony of St. *Peter*, as Sacred, being not to be touched: Whence such Taxes and Exactions are imposed, if the Election prove tedious, that the poorer sort of People are constrained to sell even their very Houshold Goods to pay the same. The Ordinary Expences for a Month being as follows:

(*a*) This is a Privilege which the Common People always have, for as soon as ever they learn who is Pope, they run and Plunder the Palace that he had when he was Cardinal.

The grievous Taxes paid by the People of *Rome* in the Vacancy.

	Crowns.		Crowns.
Towards the Obsequies of the dead Pope	4525	For the Conclave	5539
For *Regalia*	18164	Souldiers Pay for a Month	8625
To divers Persons for their Labours in the Court	475	To several Officers of the City	5025
To the Praefect of the Apostolick Chamber	16768	For Recognition	20585
Allowed for the Maintenance of the same	900	To the Souldiers that keep Watch & Ward near the Pope's Palace and the *Vatican*, a Month	80901
For the *Annulus Piscatorius*	115	For divers Offices besides	13550

So

So that the Sum total of a Months expence, amounts to 175172 Crowns, if the See remain Vacant for so long a space. Which heavy Burthen frequently occasions new Tumults in the City, which are no way so easily appeased, as by compleating the Election, which the Cardinals are often forced to hasten upon this very Account.

After the Pope has been thus proclaimed there's a Collation made; at which, while the Pope and Cardinals refresh themselves, a good number of Masons are sent to pool down the Gates of the Conclave. Afterwards the Pope is again conducted with the same Glory, into the Chappel; where he is again adored by the Cardinals, the one coming after the other with their purple Caps. After adoration paid, a Master of the Ceremonies takes the Cross, the Musick of the Chappel going before and singing divers Hymns, then the Cardinals walk in procession two and two; and the Pope is carried in the Pontifical Chair into St. *Peters*, amongst a vast throng of People met together to see the Sight: Being come hither he sits down upon the great Altar, where the Third time he is Adored by the Cardinals who kiss his Feet, the Musick in the mean time singing *Te Deum*. When this is over, Verses and Orations are Read by the Card. Deacon upon the Election of the New Pope, who all this while sits upon the Altar, from which afterwards he rises, and having his Mitre taken off by one of the Card. Deacons there Assisting, he blesses the People; then by another Card. Deacon is his Mitre put on again, and with all the Cardinals he descends from the Steps of the Altar, and after he has Blessed the Holy College, he puts off his Red Embroidered Robe and his Mitre; and in a Chair shut, is carried to his Lodgings, with a great Train of Followers, where he remains without stirring out till his Coronation; yet nevertheless he omits not to give necessary Orders for the Government and to (*b*) receive Audience of Embassadors and other Ministers of Princes and *Roman* Barons. The Cardinals now retire to their own Houses, where they receive Visits with Congratulations of their good success in so Happy an Election. All this while nothing can be heard in the streets but the good wishes of all, that the *Pope* and his Family may live and prosper; many Elogies also of the *Pope* and his Family are Printed and Publickly fixed up in all convenient Places, and many sent to his Holiness by the Hands of the Nephew or Favorites, some of which contain such gross and blasphemous flattery, that it would cause Astonishment to pious Ears to hear the same.

(*b*) at this time he commonly changes all the Officers that were in the late Pope's time and during the Conclave, putting in Creatures of his own.

CHAP. VII.

The Ceremonies before the Coronation of the Pope. *A Description of the Coronation.*

THE Pope after his Election may be Crowned when he pleases, but most commonly he lets eight Days pass before the Ceremony be performed, and sometimes more. In the Morning of the Day appointed, the Ambassadors then resident in *Rome*, are conducted to the Pope's Lodgings, in whose presence he goes out in his Chamber habit; the Guards and Officers of the Court going before him, and the Cardinals in Purple following him; in this Order he goes into *Sixtus* his Chappel, where he is solemnly received by the Cardinals, who for this purpose pass on before, while the Pope makes a short stay in the Sacristy, where by the Masters of the Ceremonies and the Chamberlain, he has a rich Girdle put about him, and a Red Silk Mitre put upon his Head. As soon as he comes into the Chappel, he is saluted and adored by the Cardinals, with a very reverend Bow, their one knee touching the Ground: then the aforesaid habit is taken off, and he is vested with the Pontifical Robes, and a white Mitre of great Value; such a number of insignificant Ceremonies, Jingling of Bells, burning of Incense, *&c.* being all the time performed before him by the Officious attendance, as would tire the most superstitious to behold or hear. A little while after this, a richer Mitre then both the former is put upon his Head, all curiously wrought with Needle work very Rich and Glorious; and then one of the Masters of the Ceremony cries out *Extra*, giving a general Signal to go out; which the First Cardinal Deacon hearing, takes the Papal Cross and goes out with all the Cardinals and Company in the following Order.

Before the said Cross walk the Pope's Esquires (about sixscore in number) two abreast, follow'd by an infinite number of Courtiers, very richly array'd; next go the Chamberlains *extra muros* twenty in number, and after them a great number of Courtiers also; then the Notaries of the Rota, Masters of the Requests, and a great number of other Court Officers; then Bishops, Abbots, Arch-Bishops and Patriarchs, and after these, the Pope's seven Chaplains, each having a *Regnum* or Mitre in his hand; then comes the Apostolick Sub-Deacon with the foresaid Cross, followed

low'd by the Card. Deacons, after whom come the reſt of the Cardinals with their Gentlemen, Secretaries, and other Servants; after theſe come the City-Marſhals, and the three Conſervators of *Rome*, in black long Gowns after the ancient *Roman* cuſtom; then follow the *Roman* Barons and Nobility, together with the Embaſſadors of Kings and Princes, having a Crowd of the gentiler ſort about them; then at length comes the Pope, who by this time has ſeated himſelf in his Chair, by the help of two Card. Deacons and his Chamberlain, who from the Altar to the Chair bear up his Train, and at the proper time give orders to the Bearers to lift up the * Chair and follow the reſt in good order. The *Swiſſe* Guards, with their drawn Swords and Halberts bring up the Rear of this Proceſſion, ſome of them going on both ſides to keep the Way clear, that the Matter may be performed with the greater Pomp and Decency.

* This is a two-elbow Chair, well faſtned to two long pieces of Wood, like a Bier, in which the Pope is carried upon Mens ſhoulders. The Bearers now are Knights of the Order of St. *Peter* and St. *Paul*.

Thus is his Holineſs carried to the Portico of St. *Peter*'s Church, where near the Gate there's a Throne or Chair of State erected for him having a Canopy over it and is railed in to keep off the Multitude, within which Incloſure are Seats for the Cardinals. Here the Pope ſits down, and the Chapter and Clergy of St. *Peter*'s come and deliver the Keys of the Church into his hands, and afterwards kiſs his feet; then through the great Gate he goes into the Church, amidſt the Acclamations of the People, who are there got together in great numbers, and at the Altar (where the Hoſt is expoſed) he kneels down and prays; and afterwards goes into the *Clementia*, or Chappel of *Gregory* the Great, where another Throne very ſumptiouſly adorned is provided for him, into which he aſcends, and has Obedience paid him by the Cardinals and other Prelates, that is, the Cardinals kiſs his Hands, the Biſhops his Knees, and the reſt his Feet: afterwards he commands the Papal Croſs to be placed before him, and then making frequent ſigns of the Croſs, he gives his Benediction and plenary Indulgence to the People preſent, who repay him again with loud and laſting Acclamations.

When this Ceremony is over, the Cardinals, Biſhops and Prelates cloath themſelves in white; and the Pope reads ſome Prayers and Speeches, and does other things preparatory to his ſaying Maſs: after the Muſick has ſung out the *Benedicamus Domino*, he waſhes his Hands; which is not done without a great deal of ſtate: for firſt the Water is held before him by the Conſervator

of

of the City, then by the General of the *Roman* Church, and after that by several Embassadors one after the other. When he has washed he puts off the Robes he had last on, and puts on the Habit usual for saying Mass in, first a broad Girdle, then a Cross, then a Stomacher, a Hood, a white Vest, a Coat, a Pair of Gloves, and after all, a Mitre adorned with Jewels and Precious Stones. Being thus clad, the first Card. Deacon, having a Scepter in his hand, makes way against the Pope comes out, which he performs processionally too, the forenamed persons going before him in the same manner almost as before, only the seven Chaplains have white Surplices on, and before the Papal Cross walks an Under-Deacon in white, bearing a Censor and an Incense-Pot in his hands; seven Silver Candlesticks also gilded, are carried by as many Under-Deacons, in the midst whereof is the Papal Cross, tho' upon the Altar there are as many more of the same sort, which hold large gilded Wax Candles, all which burned during the Mass. Thus the Pope goes towards the Altar of St. *Peter* and St. *Paul*, and before him goes one of the Masters of Ceremony, carrying two Canes in his hand, to the one whereof a Candle was fastned at the top, and to the other some Flax, which as he walked he set on fire, saying to the Pope, *Pater sancte sic transit gloria mundi*, which he does thrice, tho' the Pope answers him not a word. Not far from the Altar he is met by three of the Cardinals, who conduct him (as it were in the name of the Apostles) to the same, and are admitted to kiss his Face and Breast. At the Altar he kneels down and prays, and afterwards sits down in his Chair, where his Mitre is taken off, and the Pall put upon him by the first Card. Deacon, who in the Ceremony speaks thus unto him, *Accipe Pallium, sanctam plenitudinem Pontificalis Officii; ad honorem omnipotentissimi Dei, & gloriosissimæ Virginis* Mariæ, *& beatorum Apostolorum* Petri & Pauli, *& sanctæ Romanæ Ecclesiæ:* i. e. *Accept of the Pall, the holy fulness of the Pontifical Office, to the Honour of Almighty God, the most glorious Virgin* Mary, *the blessed Apostles* Peter *and* Paul, *and of the holy Roman Church.* On this Pall are four Crosses, richly and most curiously wrought, behind and before, on the right side and on the left, having in them the twelve sorts of precious Stones orderly inserted: in this he goes to the Altar and has the Mitre put upon his Head; then sits in his Throne, where he is again adored, the Cardinals being admitted to kiss his Feet, Hands and Mouth, the Patriarchs and Prelates his one Foot and Knee, and the Abbots and other Clergy permitted only to kiss his Foot.

After

After this Adoration and Kiſſing, the Pope uncovered prepares to ſay Maſs; but firſt the chief Card. Deacon, ſays with a loud voice, *Exandi Deus*, to which a great number anſwers, *Domino noſtro* P. *à Deo decreto ſummo Pontifici & Univerſali Papæ Vita.* Then, after ſome other Ceremonies, he ſays again, *Exaudi Chriſte*, and the reſt anſwer, *Domino noſtro* P. *unico Chriſti in terris Vicario, ſalus.* Again he ſays, *Exaudi Domine*, and the People reply, *Domino noſtro* P. *Univerſalis Matris Eccleſiæ Sponſo, à Deo unice electo, Fælicitas.* Then the Pope ſays Maſs, in which when he lifts up the Chalice, the People croſs themſelves almoſt a thouſand times together, whereas at other times they ſeldom do it above twice or thrice.

After Maſs the Pope ſeats himſelf in his Throne, and the Arch-Presbyter of the Vatican Church, with two Canons of the ſame, offer unto him a Purſe moſt neatly worked, having 25 * *Julio's* in it of old Money, ſaying thus: *Sanctiſſime & Beatiſſime Pater; Capitulum & Canonici Sancti* Petri, *veſtram ſanctitatem devotè & ſanctè colentes, ſolitum hocce & debitum Presbyterium pro miſſâ bene cantatâ humillimo animo in æternæ ſubjectionis ſignum offerunt*: i. e. *Moſt holy and bleſſed Father, the Chapter and Canons of St.* Peter's *devoutly and reverently adoring your Holineſs, with an humble Heart, and in teſtimony of Eternal Subjection, preſent this uſual Gratuity, which is due to you, for your ſinging Maſs well.* The Pope takes the Purſe, and beſtows it upon the Card. Deacon, who read the Goſpel; and then with the ſame pomp as formerly, he goes to the Gate of Benediction, being carried on the ſhoulders of the Conſervators of *Rome* and other Officers of the City. In the Portico there's a magnificent Throne provided, wrought with Gold and Jewels very richly; into this he aſcends, and the Muſick ſings out of the Ceremonial, *Corona aurea ſuper caput ejus*, with other Verſicles and Reſponſes; and then this Prayer is ſaid by the Card. Dean, *Omnipotens, Sempeterne Deus, Dignitas Sacerdotii & Auctor Regni; da gratiam famulo tuo* J. *Pontifici noſtro, Eccleſiam tuam fructuoſe regendi; ut qui tua clementia Pater Regum & Rector omnium fidelium conſtituitur, & coronatur: Salubri tua diſpoſitione cuncta bene gubernentur, per Jeſum Chriſtum Dominum noſtrum.* Amen. *i. e. Almighty and Everlaſting God, the Dignity of the Prieſthood and Founder of the Kingdom, give Grace unto thy Servant* J. *our Pope, who is by thy clemency conſtituted and crowned the Father of Kings and Governour of all the Faithful, fruitfully to govern thy Church: Let all things be well ordered by thy gracious diſpoſition, through Jeſus Chriſt our Lord.* Then the ſecond Card. Deacon takes off the Mitre from the Pope's Head, and the firſt Card. Deacon puts upon

* *Julio* is worth Six-pence of *English* Money.

upon him the Triple Crown, saying, *Accipe Tiaram tribus Coronis ornatam: & scias te esse Patrem Principum & Regum: Rectorem Orbis: in terra Vicarium Salvatoris nostri Jesu Christi, cui sit honor & gloria in sæcula sæculorum.* Amen. *i. e. Take this Mitre, adorned with three Crowns: and know thy self to be the Father of Kings and Princes, the Governour of the World; on Earth, the Vicar of our Saviour Jesus Christ, to whom be Honour and Glory for ever and ever: after which the People, as loud as they can cry out thrice,* Kyrie Eleison. Then, after a few Ceremonies, the Pope blesses the People, and grants them plenary Indulgence for their Sins; which the first Card. Deacon publishes thus, *Hodie salus facta est mundo; hodie vobis omnibus fidelibus Indulgentia plenaria à Sanctissimo Domino nostro Papa* I. *est concessa; in nomine Dei, Patris, & filii & spiritus sancti.* Amen. That is, *This day is Salvation given to the World; to day unto all you Faithful is plenary Indulgence granted, by our most holy Father, Pope* I. *in the Name of God, the Father, Son and Holy Ghost.* Which, that all the People may the better understand, another Cardinal Deacon repeats it in the *Italian* Tongue. The People are not a little glad to hear this, for they stay here for Eight Hours together, chiefly to receive this Blessing, and now they shew their Transport by loud Acclamations and good Wishes for his Holiness, who having once again bestow'd his Blessing upon them, is carried to *Sixtus* his Chappel, where he is dis-robed of the Habit he said Mass in; and having once more blessed the Company, is conducted into the Vatican Palace; and the discharging of the Artillery in St. *Angelo*, with the Volleys of smaller Shot from the Guards and Soldiers make up the last part of the Ceremonies pertaining to the Pope's Coronation.

CHAP. VIII.

A Description of the Cavalcade performed by the Pope from the Vatican *to St.* John Lateran.

(a) *Anno Christi* 318.

THere's a Tradition among the *Romanists*, that *Constantine* the Great, (*a*) after he had his Leprosie healed by Pope *Sylvester* I. and had by him been also baptized, did build a most Magnificent Church near the *Lateran* Palace to the Honour of our Saviour and of St. *John* the Evangelist, which is now called the Church of St. *John Lateran*; and that afterwards he gave the Church and Palace, with his Crown, and all his Imperial Authority

thority in the West unto the same *Sylvester*, and to his Successors for ever, for a Memorial of the Kindness done him, and in token also of his Subjection. Upon this Donation they say that *Sylvester* in great Solemnity went from the *Vatican* unto the *Lateran* Palace in a Solemn Processional manner, for a sign of full Possession: which Procession, they say, has been ever since performed by his Successors. Not to insist upon the Examination of this point of History, we must say that it has been long ago the Custom for the Pope upon a determined day after his Coronation, to make from the *Vatican* to St. *John Lateran*, the most Pompous Cavalcade or Procession that is at any time performed in *Rome*; for there's neither Embassador, Prince, nor Prelate but attends upon his Holiness at this season, all striving with Emulation to surpass each other in the splendour of their Habits, the richness of their Liveries, and the Trappings of their Horses. The manner of the Cavalcade is as follows:

In the first place go eight Trumpeters, sounding all the way they go, and are followed by a Troop of Cuiraſſiers, who ride very slowly; then come the Servants of the Cardinals with Horses very richly trapped, having their Clothes adorned with Gold and Precious Stones, and with the Arms of the Cardinals; then their Secretaries come, bearing each a Silver Scepter gilded in his hand, with the Cardinals Arms also on the tops of them, and these are followed by the Cardinals Kindred and Nephews, and by the Attendants of the Embassadors and Princes, all clad in as good Habits, and mounted on as good Horses as they can possibly procure.

After these come eight Esquires of the Pope clad in red, and followed by four of the Pope's Servants with red Cloaks, who lead four of the Pope's Horses most richly trapped; and then come about eight Horses, cloathed as magnificently as 'tis possible, led by as many Grooms of the Pope's Stable; these are always sent by the King of *Spain*, as an Homage for the Kingdom of *Naples*: After these about fourscore Mules, led by as many of the Dependants on the *Roman* Court, all in very rich Furniture; and then three Horse-Litters, nobly covered and lined with Silk, are carried by six Mules: There's a Guide to each Horse-Litter, and two Officers of the *Vatican* Palace ride before them.

After these come the Nobility and Baronage of *Rome*, without any Order of Precedence, every one taking that place which falls to his share in Riding without any resentment: these have their Servants attending them on both sides, and are as splendidly dress as 'tis possible for Silks to cloath them. Then come five of the

Roman Nobles in long Scarlet Gowns hemm'd with black, carrying as many Silver Maces gilded, of the Popes's, having his Holineſs's Arms upon them; their Horſes alſo are coverd with Scarlet Silk hanging almoſt down to the ground: Theſe are followed by fourteen Drummers on foot, all in red Sattin Jerkins, and with Feathers in their Caps; after whom alſo come the Pope's twelve Trumpeters, clad after the ſame manner as the Drummers, and having rich Banners with the Pope's Arms upon them.

The Apoſtolick Chamberlains follow in their red Habits, and ſeveral of the Chamberlains *extra muros*, with Privy Chamberlains, before whom go the Advocates of the Conſiſtory, and behind them the four Participating Chamberlains with four Velvet Caps of the Pope upon as many Maces.

Then come the forty Lords of *Rome* in their Velvet Gowns down to their Feet, after the Senatorian Faſhion, with their Horſes trapped with black Velvet: Theſe are attended by the Judges, and all the chief Officers of the City in great number.

The Twelve chief Abbreviators, with as many Auditors of the *Rota* follow theſe, together with the Maſter of the Sacred Palace, and the four Mareſchals of *Rome* in white Sattin Jerkins, and Purple Coats.

In the next place march the Præfects of the fourteen parts of the City in Gowns of Crimſon Velvet, with Bonnets of Black Velvet enriched with Jewels.

And now that the Ancient *Roman* Cuſtom in Triumphs may not be omitted, *viz.* for the chief Magiſtrates to go before him that Rides in Triumph; the Magiſtracy of the City next take their place: Firſt, comes the Chief Præfect of the City, then the two Chancellors of the *Roman* People, and the three Conſervators of the City, having ſixteen Servants about them, theſe are all clad after the old *Roman* Faſhion, and their Horſes adorned with Furniture of great value.

Then follow the Heads of the two chief *Roman* Families, *Colonni* and *Urſini*, who appear upon this Occaſion with all the Pomp and Attendance they can; and after them comes the Governour of *Rome* with two Maſters of the Ceremonies, and the Apoſtolick Subdeacon, who is clad in a long Scarlet Coat, and carries the Papal Crois elevated.

After theſe come a Band of the Young *Roman* Nobility, all dreſſed moſt richly, with great Feathers in their Hats, and Swords and Daggers gilded with Gold; theſe are commonly between forty and fifty in number, and go two and two in a decent Order, having their Heads uncovered.

At

At length comes his long-expected Holiness, clad in the Pontifical Habit, with the Triple Crown upon his Head, seated in his Chair, and by the chiefest Officers of his Court born about all the *Portico*'s and publick places of the *Vatican* unto the outermost Gate, where he is laid down, and enters into his Horse-Litter, which is carried by two Mules; every thing here, you may be sure, is answerable to the rest of the Pomp, no Ornaments, however Rich and Artificial, being omitted, that can make the Pope appear like himself amidst so much Splendour and Bravery; his own Person, his Mules, and his Litter want neither Gold, nor Jewels, nor Embroidery to set them off, so as to make a Figure proportionable to his Grandeur. His Litter is open all the way, that he may the better be viewed by the People, who all along make loud Acclamations as he passes. He is followed by the Masters of the Ways, and Twenty Cursors of the Apostolick Colledge, with several Servants of his Chamber, who bear every one a Silver Mace in his hand. On both sides the Pope walk 200 of the *Swisse* Guards, some with Pikes, and some with Halberts; and those that were next the Litter carry huge, long, and broad Swords, like to those used by *Guy* and *Bevis*, naked, and having large Silver Hilts. After these come the Master of the Chamber, the Cup-bearer, the Secretary, and Physician, with others, who keep well their Rank and Order.

The Cardinals now follow in their red Caps and purple Coats, according to the Order of their Creation, the youngest going first, and the elder following, they ride upon Mules, and go two and two, with their Nobles and Courtiers following them. The Patriarchs, Arch-Bishops, Bishops, Prelates, Abbots, and Canons come after them.

Then comes the Pope's Life-Guard with their Officers, before whom are carried several Standards, having on them the Arms of the Church and the *Roman* People, and these with a great number of Chariots, and a vast croud of the Mob following them, bring up the Rear of this Solemn Procession.

In this Order they pass on slowly towards the foresaid Palace and Church of St. *John Lateran*; and when they are come to St. *Angelo*'s Bridge, a whole Quire of Musick with Instruments of all sorts entertain them as they pass by with extraordinary Harmony; after which the ordinary Guards of the Castle salute them, first, with Volleys of small Shot, and then with discharges of their Canon. Then thro' *Pasquins Forum* they come to the *Capitol*, where the *Pope* is met by the chief Senator in a long Gown, (his fellow-Senators and Attendants being behind him)

who salutes him in the Name of the Senate and People of *Rome*, and then with profound Reverence kisses his Feet, and presents him with all the Keys of the Capitol: in the midst of this Formality, new silver Money is thrown amongst the Crowd, having on one side the Name and Arms of the Pope, and on the Reverse the Effigies of *Peter* and *Paul*, and the Trumpeters and Drummers, together with the Ordinary Musick of the Capitol, with their Melodious Consorts make the Ceremony very diverting and agreeable. After this is over, the Senators and Consuls joyn themselves to the Procession, and altogether go thro' the old *Roman Forum*, and so pass on to the *Lateran* Church.

The Forum Boarium.

CHAP. IX.

The Ceremonies in the Lateran Church, when the Pope takes Possession of it.

After the Pope throughout the Procession has been Liberal in dispensing his Blessing to the People, and has at last arrived at the *Portico* of the *Lateran* Church, he comes out of his Litter and seats himself in his Chair, which is now carried by the Officers of the *Lateran* Palace and the Knights of S. S. *Peter* and *Paul* unto the Great Portico of the same Church; where he ascends a Throne, the Prelates and Canons repeating a Vote out of *Ecclesiasticus* with a loud Voice, * *Testamentum suum confirmavit Dominus super caput ejus.* Then the Arch. Presbyter of the Church advances towards the Pope with three of the Clergy before him, the first of whom carries a silver sort of a Bason with a silver Cross in it: The second, a Vessel not much unlike the other with two Keys in it, the one of pure Gold and the other of Silver: The Third bears a Censer with a Box of Frankencense. When the First of these comes to the Gate where the Pope is, he takes out the Cross and offers it unto the Pope to kiss, which he does with bended Knees. After this his Holiness goes to the right side of the Portico, and ascends a Throne provided there on purpose for him, that's laden with Silver, and Gold, and Jewels. When he is here seated, the two first Card. Deacons take off his Tripple Crown, and put on his Head a Mitre, and over his shoulders a white Rocket, and then the foresaid Arch. Presbyter takes the silver Bason where the Keys were, and after haveing thrice kissed the Pope's right Knee, speaks to him after this manner.

* Ecclus. 44. 25.

manner: * *Most holy and blessed Father, Head of the Church and Governour of the World, whom Infinite Majesty of his Divine Providence has chosen, and to us his Servants, and to all the World has constituted his Vicar upon Earth, Dispenser of Eternal Joy, Restorer and Maintainer of Christian Liberty: unto whom the Keys of the Kingdom of Heaven are committed; to whom the Power of Binding and Loosing upon Earth is granted; whom the Angels of Heaven reverence, the Gates of Hell are afraid of, and all the World adore: We also devoutly Worship and Adore you alone, our Patron, our chiefest Head, Bishop, and Spiritual Father, and with all reverence submit and commit ourselves and all we have to your Fatherly and more than Divine Care and Disposal. The Keys also of Binding and Loosing which Christ himself delivered to St.* Peter, *and bequeathed to all his Successors, we offer with all submission unto your Holiness, in the Name of God the Father, Son and Holy Ghost.* Amen.

* Sanctissime & Beatissime Pater, Caput Ecclesiæ Rector Orbis, quem suprema illa Majestas suum in terris Vicarium, æterni gaudii Dispensatorem, & libertatis Christianæ restitutorem & Vindicem singulari sua & Divina providentia, elegit

nobisq; suis famulis totiq; mundo stitit; Cui claves regni cœlorum sunt commissæ, cui potestas in terris ligandi & solvendi est concessa: Quem Angeli in cœlis reverentur, porta interorum timent totusque mundus adorat. Nos quoq; *te solum*, nostrum Patronum, summum Caput & Episcopum ac Spiritualem Patrem unicè veneramur, colimus, & adoramus, & nos omniaq; nostra, paternæ & *pluſquam divinæ tuæ dispositioni ac curæ* reverenter submittimus ac summe commendamus. Claves etiam Ligandi & Solvendi quas Christus ipse *S. Petro* tradidit ejusque omnibus successoribus reliquit tuæ sanctitati submisse offerimus in nomine Dei Patris & Filii & Spiritus Sancti, *Amen.*

Upon this he gives the Keys, the one of binding, all Gold; the other of loosing, which is Silver; the Pope receives them, and afterwards puts them again into the Bason, and delivers them to the first Card. Deacon.

After that the Arch-Presbyter has risen from his Knees, and seated himself amongst the rest of the Cardinals, all the Clergy which he brought with him are admitted, in order to kiss the Pope's Feet. After which his Holiness comes from his Throne, and when he is in the middle of the Church-gate, the Arch-Presbyter offers him the Censer with the Box of Frankincense, for to bless it; which when he has done, the Frankincense is fired, and he gets again into his Chair, which is now born by the Nobles behind, and by eight Canons of the Lateran Church before. Thus with more than *Spanish* slowness he is carried to the great Altar, where the Heads of the Apostles *Peter* and *Paul* are said to be preserved and kept, being inclosed in Silver Boxes, gilded with Gold; here he descends, and the said Heads being exposed, he kneels down and prays. After this he ascends his Chair and is carried to the South Altar, where he goes up into a Throne, and the Cardinals all in order kiss his Hands and the right side of his Mouth. Then he goes to the High Altar, which is adorned with a great number of Images, Crosses and Candlesticks

of

of Silver and Gold; where no body is to say Mass but the Pope himself. Here he tarries till the Musick with ravishing harmony sing, *Ecce Sacerdos magnus qui in diebus suis placuit Deo, & inventus est justus: Et in tempore iracundiæ facta est reconciliatio ejus.* This being finished, he kisses the Altar, and with his own hand puts a good Sum of Money (being golden Coin with his own Name upon it) on the same, and offers it for a Sacrifice. Then he gravely sings, *Sit nomen domini benedictum*; to which the Quire answer, *Ex hoc, nunc, & usq; in sæculum*; the Pope adds, *Adjutorium nostrum in Nomine Domini*; to which they reply, *Qui fecit cœlum & terram.*

Then, with the sound of Drums and Trumpets and all other sorts of Musick, he seats himself in his Chair, and being accompanied with the Cardinals and Princes, he is carried to the Lateran Palace, where, in the Portico of Benediction, he repeats again the Versicles last set down, and after crossing, he gives his Benediction, together with plenary Indulgence to the Company, which is proclaimed in *Latin* and *Italian*, as formerly; and here Money is again thrown among the People pretty liberally, and all the great Guns in the City are discharged: And after all this Ceremony is performed, the Pope betakes himself to his Litter, and with the Cardinals, Princes and Legates, with his Guards and other Company he returns back to the Vatican Palace whence he came, where, being tired with all this Day's Procession and Formality, it is now time to leave him: And having spoken a word or two, in reference to the present Pope, *Innocent* XII. we will put an end to our Discourse.

This *Prelate*, is by Birth a *Neapolitan*, descended of one of the most *Illustrious Families* in that *Kingdom*, being the Son of the *Prince* of *Minerbino*, of the *Family* of *Pignatelli*. His own Brother, the *Duke* of *Terra-Nova*, is one of the *Grandees* of *Spain*, and he himself possess'd Great *Dignities* in the *Kingdom* of *Naples*. He came to *Rome*, during the *Pontificate* of *Urban* VIII. who made him *Vice-Legat* of *Urbin*. His Successor, *Pope Innocent* X. sent him *Inquisitor* to *Malta*, and afterwards *Nuncio* to *Florence*. *Alexander* VII. confirm'd him in that Employment for some Years, and afterwards sent him *Nuncio* to *Poland*. *Clement* IX. sent him with the same *Character* to *Vienna*, and at his Return from thence, made him *Bishop* of *Lecchi*, and *Secretary* to the *Congregation* of *Bishops Regulars*, and finally, *Master* of his *Chamber*. *Innocent* XI. confirm'd him in these Honours; And at the End of Five Years

Years, Created him a *Cardinal*, Constituted him *Legat* of *Bologna*, and made him *Arch-Bishop* of *Naples*. Whence his Exemplary Piety, Discreet Administration, and Good Works, procur'd him the Esteem and Veneration of all Men. And these, added to his known Experience in the Affairs of the Church, his Zeal for the General Interest of *Christendom*, and his Admirable Conduct in those several Stations already mentioned, have advanc'd him to the *Chair* of St. *Peter*.

The *Cardinals*, *Cantelmi* and *Giudici*, were the Principal Instruments of his *Promotion*; which they compass'd by an Artifice. For, when those of the *French* Interest, propos'd the Choice of *Pignatelli*, these Two *Cardinals* seemed very Cold, as if they did not approve their Motion, or at least, look'd on it as a Thing not likely to succeed, on Account of the Disgust that *Pignatelli* had given the *Spanish Nation*, during his Residence at *Naples*. This made the *French Cardinals*, with the whole Party of *Altieri* and *Ottoboni*, more Zealous for him. And when the *French* had given their Voices for him, the *Spaniards* fell in and concurred with theirs; so did the *Zealots*, and the *Faction* of *Chigi*. So that of 61 Voices, 53 were for *Cardinal Pignatelli*: Who was accordingly Chosen and Crowned, and has received the Customary Compliments and Submissions. He has appointed *Cardinal Spada*, to be *Secretary* of *State*, *Cardinal Panciatici* to be *Datary*, and *Cardinal Albani*, to be *Secretary* of the *Chiphres*. He has declar'd, that he will maintain the Decrees of his *Predecessors*, for the Abolishing *Neoptism*; and especially those of *Innocent* XI. for suppressing the *Franchises* of the *Quarters* of *Ambassadors*; to which End, suitable Orders are given out to the *Officers* of *Justice*. He has distributed 10000 Crowns among the Poor of *Rome*, and 6000 among those of *Naples*: has published an *Order*, for the better supplying this City with Corn; and designs to lessen the Number of his Guards. He has removed the *Nephews* of the late *Pope Alexander* VIII. from the *Offices* they possess'd, of *General* of the *Church*, *Governor* of the *Castle* of St. *Angelo*, and *Legat* of *Avignion*. He has made the *Bishop* of *Fieschi*, *Vice-Legat* of *Avignon*; and ordered the *Revenues* of that Place, to be brought into the *Publick Treasury*. *Cardinal Cantelmi*, is made *Arch-Bishop* of *Naples*. This *Pope*, has the Character of a very Good Man, a Lover of Vertue, and a Cherisher of Learning. Charitable in a high Degree, and a Hater of Oppression and Injustice. 'Tis on good Grounds expected, that he will reform the *Court* of *Rome*, and cause the Primitive *Canons* to be put in Practice.

From

From all that has been said, it will be easie to conclude, That in Common Probability, the Election of this *Pope*, will change the face of Affairs in *Christendom*; and, that the *Confederate Princes*, having the *Supreme Bishop* on their Side, will be more strengthened in their *League*, and will be in a Condition, to carry on the War with greater Vigor and success, against the *King* of *France*.

F I N I S.